

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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REDEMPTION OF MAN.

BY ELDER RICHARD HERIVEL.

It is a very common thing to hear even professors of religion say, "We live to-day and die to-morrow, but do not know from whence we came nor whither we are going." Poor souls! if they have any hope, they have no foundation for it; if they have any faith, it is encircled with doubt. Who can describe their state of mind? They do not know whether they please God or not—whether they will obtain celestial glory at the end or not. They hope so, and that is all. It is true, Paul says, "We are saved by hope." But what kind of hope was his? Hear him: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (1 Cor. ix. 26.) Again, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day," &c. (2 Tim. iv. 8.) There is a great difference between Paul's hope and that of the religious professors of the present day. If they were sure that they "serve the Lord Christ," they would also know that of the Lord they "shall receive the reward of the inheritance." (Col. iii. 24.) When we observe their ignorance, we are led to say, "They have ears and hear not, eyes and see not, a heart and understand not." They also have the Bible in their hands as well as we, and yet they do not know "from

whence they came, nor whither they are going." It is a great satisfaction, however, to know something of our origin and our destiny.

From whence, then, did man come? He is composed of two parts—one part a spirit, and the other part a body or tabernacle of flesh and bones, nerves and muscles, &c. The spirit was formed prior to the body; hence we can claim two fathers—the father of the spirit and the father of the body or tabernacle for the spirit to dwell in. Moses calls God the "God of the spirits of all flesh." (Num. xvi. 22; xxvii. 16.) Adam is the common original father of our bodies, for we all sprang from him. How the spirit enters its tabernacle we do not know, neither do we know how it leaves it. What we know from revelation is that it "returns to God who gave it." It is he who sent us here. He provides for our wants here, and when our course is finished he calls us hence.

Mankind are not now in the same state in which Adam was when he came out of the hands of his Maker; for he was then pure and holy. There has been a fall. This is a common doctrine, and needs no comment. Is man lost for ever because he is fallen from his primitive state? No. If there has been a fall, there is also a redemption; and we will venture to say

that every son of Adam will be redeemed, whether in this life or in the next, except those who sin against the Holy Ghost; for there is no forgiveness for them in this life nor in the life to come. (Matt. xii. 32. Doc. and Cov., p. 266, par. 4.) When we say that every son of Adam will be redeemed, we must be rightly understood; for some may think that it is very easy to be saved, according to our view of the subject. But let the reader be aware that there are prisons in which will be thrust those who neglect salvation in this life. Let us hear what Jesus says upon the subject: "Agree with thine adversary quickly, while thou art in the way with him, lest at any time thy adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." (Matt. v. 25, 26.) Who, then, would neglect his salvation in this life in hope of being saved in the life to come? Who would venture to try the power of God's justice and be cast into prison for perhaps a few thousand years? For if those who are not Saints will not rise before a thousand years after them (Rev. xx. 5), they will suffer all that time; and then there is the time before the resurrection takes place. We do not desire to encourage sin in any shape whatever: on the contrary, we desire to reason with our fellow-men as rational and intelligent beings, so that we may together see and understand things as they are and will be; and instead of advising men to abuse God's mercy, we will say with Paul, "Our God is a consuming fire." And again, "Despiseest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance; but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (Rom. ii. 4-6.)

Adam, when in the garden of Eden, was immortal: God's command implies it—"In the day that thou eatest the fruit thereof, thou shalt surely die." But Adam sinned, and he died, and hence all his children have to die. "Wherefore, as by one man sin entered into the world,

and death by sin, and so death passed upon all men." (Rom. v. 12.)

When Adam came out of the hands of his Maker, he was pure and holy. God made him in his own image and after his own likeness; God's smile and approbation was upon him, and he had nothing to fear. All about him partook of the same happiness. The lion, the leopard, the tiger, the bear, the serpent, and all the beasts that are now full of enmity to man were there; but they revered him, and he took pleasure and delight in them. The birds of the air were there with their sweet and melodious music, and Adam enjoyed it all as a blessing from his Father. The earth produced fruit of all kinds for his sustenance; and, above all, there was the tree of life, from which he could eat and live eternally.

The first commandment given to Adam was—"Be fruitful, and multiply, and replenish the earth, and subdue it." God's desire, then, was to see a great number of his own children born on the earth and governed by laws of righteousness. This will be his glory. Happy children would they be, if they understood their Father's design; for they would then use all their endeavours to bring to pass the great blessings promised to them.

Since the fall, what a change has taken place! Cain, Adam's first son, killed his brother; and from that time murders have been numerous. Individuals have risen against individuals, and nations against nations, and have shed torrents of blood. The histories of nations sicken the heart. Since the fall, disease has made its ravages through the earth, and not only shortened the days of man, but brought suffering, misery, and woe. Covetousness has made its dreadful appearance, and man has been striving all the time to establish himself on his neighbour's ruins, not caring whether he has bread to satisfy his appetite or clothes to cover his nakedness. Pride, envy, and jealousy have done their part to bring ruination in the world. Sorrow and wretchedness are the lot of the greatest portion of humanity; and even those who may be said to be in good circumstances have their share. What a contrast between man in the garden of Eden and man since the fall! But a glorious and Divine plan has been wrought out for him. Yet, alas, mankind have despised both

the Redeemer and his redeeming Gospel, and have strayed far from the path of life.

By the power of the Gospel of Jesus Christ, all can find peace with God and regain celestial glory. The Apostle says, "For as in Adam all die, even so in Christ shall all be made alive." Again, "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one Jesus Christ." Thus we see that although man dies, he will be brought to life again by Jesus Christ. In other words, there will be a resurrection. And where will it take place? When Jesus was raised from the dead, it took place on this earth. When many of the Saints rose from the dead at Christ's crucifixion, it was on this earth. And it is on his native earth that every man will be raised again and be judged. But when judged? The Apostle says, "It is appointed unto men once to die, but after this the judgment." (Heb. ix. 27.) It does not follow, however, that men are to be judged *immediately* after death. There is a time appointed for judgment. Even the fallen angels "he hath reserved in everlasting chains under darkness until the judgment of the great day." (Jude vi.) The millennial era will last a thousand years, when those that were beheaded for the witness of Jesus and the word of God will live and reign with Christ; and then Satan will be loosed out of his prison and will go forth and gather the nations to battle. They will compass the camp of the Saints and also the beloved city; but fire will come down from God out of heaven and devour them. Then will appear the great white throne and he who will sit on it; and the dead, both small and great, will stand before God to be judged; and those not found written in the book of life will be cast into the lake of fire. (Rev. xx.)

And where will be the abode of those whose names are written in the book of life? The Prophet Isaiah says, concerning the Zion of the Holy One of Israel, "Thy people also shall be all righteous; they shall inherit the land for ever." (Chap. ix. 20.) The Psalmist David says, "The righteous shall inherit the land, and dwell therein for ever." (Ps. xxxvii. 29.) Jesus, in his sermon on the mount, says, "Blessed are the meek, for they shall inherit the earth." (Matt. v. 5.) Accord-

ing to Rev. v. 10, the Elders that John saw sitting around the throne said, "And hast made us unto our God kings and priests, and we shall reign on the earth." Again, when the character of the inhabitants of the new Jerusalem on the earth is described, it is said, "And they shall reign for ever and ever." (Rev. xxii. 5.)

After such proofs that this earth is designed to be the eternal abode of the righteous, why should any be looking for another heaven? Though since the fall it has been polluted, it is redeemed by Jesus Christ. It has been purchased, and the price is paid—not, indeed, in gold and silver, but "the precious blood of Christ." Jesus Christ, then, is at the head of the earth's redemption. But the Saints have also to use all their endeavours to hasten the time of its accomplishment. They have, with God's help, to "replenish the earth and subdue it, but the great burning will purify it. Some may ask, Where will the righteous be during the time of the burning? Let us hear what Paul says on the subject, in Thess. iv. 17: "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." And again, John, in vision, "saw the New Jerusalem coming down from God out of heaven." (Rev. xxi. 2.) It must, of course, be previously taken up before it can come down again. While the burning or purifying of the earth will take place, the Saints will thus be far away from it, but will again return to it and live and reign thereon for ever. The heaven of the Saints, then, will be this earth. In this heaven they will eat and drink, and, like their great progenitor, the first man, Adam, they will have to till the earth and keep it. This is, indeed, very different to the idea existing in the minds of sectarians, who expect to go to a heaven somewhere beyond the bounds of time and space, where they will live without food, and where their sole employment will be to everlastingly sing hallelujahs to God. If the sectarians despise the heaven of the Saints, they can of course leave it to them. One thing is certain—the Saints desire not *theirs*. However, there is plenty of room in the heaven of the Saints for all who wish to inherit it; and their desire is that all may enter in and be saved and thus partake with them of the many and eternal blessings which are in store for the faithful.

GATHER YOURSELVES TOGETHER.

BY ELDER SAMUEL FRANCIS.

"And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—JOHN.

"Behold, it is my will, that all they who call on my name and worship me, according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come, when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together."—BOOK OF DOCTRINE AND COVENANTS.

John the Revelator saw in heavenly vision that a commandment would be given to the people of God in the last days to go out from Babylon, that they might not be polluted with her sins and filthy abominations, and receive not of her plagues which God had determined to pour out upon her.

Soon after the organization of the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph received a revelation from the Almighty, commanding all who called upon the name of the Lord and worshipped him according to his everlasting Gospel to gather together and stand in holy places. It is very evident from this revelation that the Lord designed to accomplish more by the gathering than delivering his people from the sins and plagues of Babylon. Something greater and more glorious than had entered into the heart of man was to be realized through the gathering in the last days; for through it the Saints of God will learn to purify themselves and the earth, and to become so firmly united that Satan will be bound and have no more power to tempt the Saints nor their generations after them. Through it they will learn the principles of eternal life and bequeath their blessings to their children, so that none of them will die till they are old, and their life will be as the age of a tree. And when they do die, they will receive in exchange mortality for immortality and recommence the glorious work of progression. Upward and still upward they will go towards the perfection of the Gods, until, sitting upon thrones, they will say with Jesus, "All power is given unto me in heaven and in earth."

When the Saints had completed the Temple at Nauvoo and stood in holy places, the Lord commenced to withdraw the veil and verified his promise as far as the Saints were prepared for it. Persecution soon deprived the Saints of such

heavenly feasts, and compelled them to fly from Nauvoo and bid farewell to the Temple of the Lord that they had laboured so hard to erect.

It was very evident that they would have to go farther from Babylon before they could fulfil the purposes of the gathering; therefore God's Prophet led the Saints into the wilderness, where they have built cities, planted gardens and orchards, cultivated fields, and commenced to erect another Temple to the Most High, that they may stand again in holy places and be prepared to receive the revelations of God and meet him when he shall come to reveal all things—"things which have past and hidden things which no man knew—things of the earth by which it was made and the purposes and the end thereof—things most precious—things that are above and things that are beneath—things that are in the earth and upon the earth and in heaven."

When the commandment to gather was first given, it was imperfectly understood, and many of the Saints did not see the necessity of complying with it. However, such is not the case now; for the servants of God have written and spoken about it with much power and simplicity. The history of the Church in these last days, as well as in former days, has proved beyond all doubt the need of it; and the continued wickedness and hatred of our enemies, coupled with Gentile tyranny and oppression, compel every Latter-day Saint to see the absolute necessity of gathering together. And who is there among God's people, who has conceived in his mind the object and glorious results of the gathering, that has not longed and prayed for his deliverance? Surely, no one!

The question should arise in the mind of every Saint, Have my efforts to keep the command of God to gather Zion been

commensurate with the object to be obtained and the great and glorious results to be achieved? Very many of the Saints must answer in the negative; for if their efforts had been as great as the blessings to be obtained, thousands of Saints now in Babylon might have been in Zion. Too many of the Saints have been looking forward to be delivered by the means and labours of others, without making a single effort to do something for themselves. It is not too plain to say that such Saints have been building castles in the air. Why should an individual wish his brother to bear a burden which he can carry himself, or expect God to perform by miracles what can be done easily and upon very natural principles? We must save ourselves and deliver ourselves as far as we can; and if we trust to others to perform this work, we need not be surprised if we find nothing done. The Saints in the mountains have their trials and difficulties, and all that they can do is needed to support the work of God there, especially just now. Our enemies, although very desirous to get rid of our society, would sooner let us stay here till they go off "beyond the bounds of time and space" than give us any of their gold to help us away.

Let us go to, then, and labour with all our might to work out our own deliverance, and God will prosper us, so that in a short time we shall have laid a good foundation on which to build our hopes. We have but a little time now to do a great deal; therefore we should be the more diligent, that nothing may be found wanting at the appointed time. If the Saints cannot put aside anything out of their weekly income otherwise, they should make sacrifices to do so, for all should now be determined to do something *every week* for their deliverance; and if they are not willing to make little sacrifices for this purpose now, they will have to make greater ones by-and-by, when the judgments of God shall be poured out upon the nations.

For our own salvation and the salvation of our children, as well as for the building up of the kingdom of God and the redemption of the earth from the power of evil, let us show by our works that we are determined to gather to the place where God's Prophet dwells, and where we shall not be obliged to witness and experience the many corruptions and foul abominations of doomed, falling Babylon.

HISTORY OF JOSEPH SMITH.

(Continued from page 761.)

[April, 1843.]

Saturday, 8th. Conference again convened.

I addressed the Saints. The following synopsis was reported by W. Richards and W. Clayton:—

"President Joseph Smith called upon the choir to sing a hymn, and remarked that 'Tenor charms the ear; bass, the heart.' After singing, he spoke as follows:—

I have three requests to make of the congregation: The first is, that all who have faith will exercise it and pray the Lord to calm the wind; for, as it blows now, I cannot speak long without seriously injuring my health: the next is, that I may have your prayers that the Lord will strengthen my lungs, so that I may be able to make you all hear: and, thirdly, that you

will pray for the Holy Ghost to rest upon me so as to enable me to declare those things that are true.

The subject I intend to speak upon this morning is one that I have seldom touched upon since I commenced my ministry in the Church. It is a subject of great speculation, as well amongst the Elders of this Church as amongst the divines of the day: it is in relation to the beast spoken of by John the Revelator. I have seldom spoken from the Revelations; but as my subject is a constant source of speculation amongst the Elders, causing a division of sentiment and opinion in relation to it, I now do it in order that division and difference of opinion may be done away with, and not that correct knowledge on the subject is so much needed at the present time.

It is not very essential for the Elders to have knowledge in relation to the meaning

of beasts, and heads, and horns, and other figures made use of in the Revelations; still it may be necessary to prevent contention and division, and to do away with suspense. If we get puffed up by thinking that we have much knowledge, we are apt to get a contentious spirit, and correct knowledge is necessary to cast out that spirit.

The evil of being puffed up with correct (though useless) knowledge is not so great as the evil of contention. Knowledge does away with darkness, suspense, and doubt; for these cannot exist where knowledge is.

There is no pain so awful as that of suspense. This is the punishment of the wicked: their doubt, anxiety, and suspense cause weeping, wailing, and gnashing of teeth.

In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to him. He has power over all.

I will endeavour to instruct you in relation to the meaning of the beasts and figures spoken of. I should not have called up the subject had it not been for this circumstance. Elder Pelatiah Brown, one of the wisest old heads we have among us, and whom I now see before me, has been preaching concerning the beast which was full of eyes before and behind; and for this he was hauled up for trial before the High Council.

I did not like the old man being called up for erring in doctrine. It looks too much like the Methodist, and not like the Latter-day Saints. Methodists have creeds which a man must believe or be kicked out of their church. I want the liberty of thinking and believing as I please. It feels so good not to be trammelled. It does not prove that a man is not a good man because he errs in doctrine.

The High Council undertook to censure and correct Elder Brown, because of his teachings in relation to the beasts. Whether they actually corrected him or not, I am a little doubtful, but don't care. Father Brown came to me to know what he should do about it. The subject particularly referred to, was the four beasts and four-and-twenty Elders mentioned in Rev. v. 8—'And when he had taken the book, the four beasts and four-and-twenty Elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.'

Father Brown has been to work and confounded all Christendom by making out that the four beasts represented the different kingdoms of God on the earth. The wise men of the day could not do anything with him, and why should we find fault? Any-

thing to whip sectarianism, put down priestcraft, and bring the human family to a knowledge of the truth. A club is better than no weapon for a poor man to fight with.

Father Brown did whip sectarianism, and so far so good; but I could not help laughing at the idea of God making use of the figure of a *beast* to represent his kingdom on the earth, consisting of men, when he could as well have used a far more noble and consistent figure. What! the Lord make use of the figure of a creature of the brute creation to represent that which is much more noble, glorious, and important—the glories and majesty of his kingdom? By taking a lesser figure to represent a greater, you missed it that time, old gentleman; but the sectarians did not know enough to detect you.

When God made use of the figure of a *beast* in visions to the prophets, he did it to represent those kingdoms which had degenerated and become corrupt, savage, and beast-like in their dispositions, even the degenerate kingdoms of the wicked world; but he never made use of the figure of a *beast* nor any of the brute kind to represent his kingdom.

Daniel says (ch. 7, v. 16), when he saw the vision of the four beasts, 'I came near unto one of them that stood by, and asked him the truth of all this.' The angel interpreted the vision to Daniel; but we find, by the interpretation, that the figures of beasts had no allusion to the kingdom of God. You there see that the beasts are spoken of to represent the kingdoms of the world, the inhabitants whereof were beastly and abominable characters; they were murderers, corrupt, carnivorous, and brutal in their dispositions. The lion, the bear, the leopard, and the ten-horned beast represented the kingdoms of the world, says Daniel; for I refer to the prophets to qualify my observations which I make, so that the young Elders who know so much may not rise up like a flock of hornets and sting me. I want to keep out of such a wasp-nest.

There is a grand difference and distinction between the visions and figures spoken of by the ancient prophets and those spoken of in the Revelations of John. The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham, or Jesus, only so far as is plainly represented to John and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1, v. 1—3, which is a key to the whole subject: 'The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which

must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein; for the time is at hand.' Also Rev. 4, v. 1: 'After this I looked, and behold a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither, and I will show thee things which must be hereafter.'

The four beasts and twenty-four Elders were out of every nation; for they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' (See Rev. ch. 5, v. 9.) It would be great stuffing to crowd all nations into four beasts and twenty-four Elders.

Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of 'things which must shortly come to pass,' and not of what had already transpired. John saw beasts that had to do with things on the earth, but not in past ages. The beasts which John saw had to devour the inhabitants of the earth in days to come. 'And I saw when the Lamb opened one of the seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.' Rev. vi. 1, 2, 3, 4. The book of Revelations is one of the plainest books God ever caused to be written.

The revelations do not give us to understand anything of the past in relation to the kingdom of God. What John saw and speaks of were things which he saw in heaven; those which Daniel saw were on and pertaining to the earth.

I am now going to take exceptions to the present translation of the Bible in relation to these matters. Our latitude and longitude can be determined in the original Hebrew with far greater accuracy than in the

English version. There is a grand distinction between the actual meaning of the prophets and the present translation. The prophets do not declare that they saw a beast or beasts, but that they saw the *image* or *figure* of a beast. Daniel did not see an actual bear or a lion, but the images or figures of those beasts. The translation should have been rendered 'image,' instead of 'beast,' in every instance where beasts are mentioned by the prophets. But John saw the actual beast in heaven, shewing to John that beasts did actually exist there, and not to represent figures of things on the earth. When the prophets speak of seeing beasts in their visions, they mean that they saw the images, they being types to represent certain things. At the same time they received the interpretation as to what those images or types were designed to represent.

I make this broad declaration, that whenever God gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof; otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure, if God has not given a revelation or interpretation on the subject.

John saw curious-looking beasts in heaven: he saw every creature that was in heaven,—all the beasts, fowls, and fish in heaven,—actually their giving glory to God. How do you prove it? See Rev. ch. 5, v. 13—'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this,—strange beasts of which we have no conception: all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified himself by saving all that his hands had made, whether beasts, fowl, fishes, or men; and he will gratify himself with them.

Says one, 'I cannot believe in the salvation of beasts.' Any man who would tell you that this could not be would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation; and

had been saved from other worlds, because they were perfect: they were like angels in their sphere. We are not told where they come from, and I do not know; but they were seen and heard by John praising and glorifying God.

The popular religionists of the day tell us, forsooth, that the beasts spoken of in the Revelations represent kingdoms. Very well. On the same principle we can say that the twenty-four Elders spoken of represent beasts; for they are all spoken of at the same time, and represented as all uniting in the same acts of praise and devotion.

This learned interpretation is all as flat as a pancake! 'What do you use such vulgar expressions for, being a Prophet?' Because the old women understand it—they make pancakes. Deacon Homespun said the earth was as flat as a pancake, and ridiculed the science which proved to the contrary. The whole argument is flat, and I don't know of anything better to represent it. The world is full of technicalities and misrepresentation, which I calculate to overthrow, and speak of things as they actually exist.

Again, there is no revelation to prove that things do not exist in heaven as I have set forth, nor yet to show that the beasts meant anything but beasts; and we never can comprehend the things of God and of heaven but by revelation. We may spiritualize and express opinions to all eternity; but that is no authority.

Oh, ye Elders of Israel, hearken to my voice; and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, 'Repent ye, for the kingdom of heaven is at hand; repent and believe the Gospel.' Declare the first principles, and let mysteries alone, lest you be overthrown. Never meddle with the visions of beasts and subjects you do not understand. Elder Brown, when you go to Palmyra, say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins.

He then read Rev. xiii. 1—8. John says, 'And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.' Some spiritualizers say the beast that received the wound was Nebuchadnezzar, some Constantine, some Mohammed, and others the Roman Catholic Church; but we will look at what John saw in relation to this beast. Now for the wamp's nest. The translators have used the term 'dragon' for Devil. Now, it was a beast that John saw in heaven, and he was then speaking of 'things which must shortly come to pass;' and consequently the beast that John saw could not be Nebuchadnezzar.

The beast John saw was an actual beast, and an actual intelligent being gives him his power, and his seat, and great authority. It was not to represent a beast in heaven: it was an angel in heaven who has power in the last days to do a work.

'All the world wondered after the beast,' Nebuchadnezzar and Constantine the Great not excepted. And if the beast was all the world, how could the world wonder after the beast? It must have been a wonderful beast to cause all human beings to wonder after it; and I will venture to say that when God allows the old Devil to give power to the beast to destroy the inhabitants of the earth, all will wonder. Verse 4 reads, 'And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?'

Some say it means this kingdom of the world. One thing is sure, it does not mean the kingdom of the Saints. Suppose we admit that it means the kingdoms of the world, what propriety would there be in saying, Who is able to make war with my great big self? If these spiritualised interpretations are true, the book contradicts itself in almost every verse. But they are not true.

There is a mistranslation of the word dragon in the second verse. The original Hebrew word signifies the Devil, and not dragon, as translated. In chap. 12, verse 9, it reads, "That old serpent called the Devil," and it ought to be translated Devil in this case, and not dragon. It is sometimes translated Apollyon. Everything that that we have not a key-word to we will take it as it reads. The beasts which John saw and speaks of as being in heaven were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the Revelations. I give this as a key to the Elders of Israel. The independent beast is a beast that dwells in heaven, abstract from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to in Daniel's vision.

I have said more than I ever did before, except once at Ramus, and then up starts the little fellow (Charles Thompson) and stuffed me like a cock-turkey with the prophecies of Daniel, and crammed it down my throat with his finger.

At half-past eleven o'clock, President Smith's lungs failed him, the wind blowing briskly at the time.

Choir sung a hymn.

Elder John Taylor rose and made a few remarks, among which were the following:

"I have never said much about the beasts, &c., in my preaching. When I have done it, it has been to attract attention and keep the people from running after a greater fool than myself."

Singing and prayer.

Adjourned till two, p.m."

A strong west wind; ice floating down the Mississippi seen from the stand.

"Two, p.m.

Conference again opened; but, the wind being too strong, the congregation made a temporary stand at the east end of the Temple walls, when Elder Taylor resumed his remarks on the kingdom of God being set up in the last days, which will be like the little stone cut out of the mountain.

Elder O. Hyde said it was three years since he met with the Saints and was set apart for his mission to Jerusalem. He had travelled in the four quarters of the globe and been among fourteen or fifteen different

languages and people; and they all agree that some great event is close at hand.

Singing and prayer."

Sunday, 9th. Conference opened by singing "The Spirit of God like a fire is burning."

"Prayer and singing.

In consequence of President Joseph Smith being afflicted in his lungs and breast, he was not able to preach, and called on Elder Joshua Grant to speak, who stated that he had just returned from a mission of three years. He had travelled through several States, and had, in company with his brother Jedediah M. Grant, raised up a church of two hundred members. For synopsis of discourse, see *Times and Seasons*, page 236—7.

Elder Amasa Lyman also preached an eloquent discourse on the Book of Mormon, resurrection of the dead, and eternal judgment. See *Times and Seasons*, page 218—20."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 4, 1858.

BOOK DEBT.—In the forepart of the season we were led to call upon the Saints in this Mission to make an effort to reduce the debt due to this Office, which had been accumulating for years, for books, *Stars*, &c., furnished to the Conferences; and at the same time to render material aid to the Church.

The call has been most generously and liberally responded to, and that debt has been reduced some £3,017 sterling. At the same time there has been a more liberal and honest Tithing paid into this Office than at any previous time, as well as a cheerful and prompt response made to every other call for the benefit of the work. It tells much for the faith and confidence of the Saints, as well as the power and efficacy of the religion they enjoy, and the principles of truth and righteousness they have embraced. It has been really gratifying to witness the readiness and zeal with which this has been accomplished, especially when we reflect that it has been altogether a voluntary thing on the part of the Saints, and that no power whatever has been brought to bear upon them to coerce the payment of either Tithing, old debt, or any other call which has been made upon them, but a sincere and righteous desire of their own hearts to keep the commandments of the Lord and to aid in rolling on his work and building up his Church and kingdom on the earth; and we feel that they merit and have received the blessing of the Lord and his servants.

We feel that they have done nobly in respect to the old debt, and that they have done enough for the present; and we desire that no further calls for donations towards that debt be made, until the Elders receive further counsel on the subject from

us. We desire the Saints to have a rest for a while, or rather, that they turn their energies and means to the accomplishment of another object—namely, their own EMIGRATION.—We have received no instructions from the President on this subject; yet, as we have before stated, we feel confident that the door of emigration will again be opened before long, for a short period, and in all probability for a short time only, and that those who emigrate must do so mainly upon their own means. We have been extremely gratified to observe, notwithstanding the other calls upon the Saints, and the very liberal response thereto, a steady increase in the amounts paid by them towards their own emigration. We have a great desire to see this branch of the work take a stride forward and to see the Saints manifest a determination to obey the command to “gather,” as well as all others; and we earnestly entreat them to give this matter their most serious consideration.

We feel well assured that the Saints as a body only require to know their duty to perform it to the best of their ability, as their readiness to meet the calls made upon them by us thus far abundantly proves; and we are very confident that when this subject is properly brought before their minds, they will lay hold of it. We therefore say to the Saints, Pay your honest Tithing, that you may claim and receive the blessing of the Lord upon your labours; for you cannot reasonably ask or expect it without a faithful compliance with this as well as all other known laws and commandments; continue your weekly and monthly donations for the benefit of the poor; and for the present, at least, until more immediate and pressing claims are made upon your liberality, devote your means to your future emigration, and let it come up to the Office to be credited to you for that purpose when the time shall come. We feel well assured that if the Saints will manifest the same zeal, energy, and perseverance in their own behalf and for their own personal benefit as they have the present season in that of the Church, they will in a short time realize a large amount towards their own emigration, and will become convinced that the object is within their reach and can be accomplished.

We are well aware that the Saints have not accomplished what they have done this year without great exertion and self-denial, and what, to those unacquainted with our faith and principles, our knowledge and expectations of the future, would appear and be felt as great sacrifices. We are aware also that the Saints have rejoiced in their hearts and felt renewed and strengthened in their spirits and blessed of the Lord while they have thus toiled for the cause; yet we feel desirous that they should be eased of the burden (for burden we well know it to be, however cheerfully and willingly they may bear it,) for a season. We will not promise that we shall not again at some future time call upon them for something more than their Tithes; but we assure the Saints that we do not willingly burden them, and that for the present we shall make no further requisitions upon them, unless the good of the cause imperiously demands it and it becomes unavoidably necessary; and in that case we are well assured that the call would be joyfully responded to. Yet we feel to urge it upon the Saints not to cease, but to transfer their exertions to the accomplishment of their own emigration; and we feel free to declare that if they will continue to make the same exertions and self-denials for their own individual future good that they have done for the cause generally, and live humbly, prayerfully, and righteously before the Lord, he will bless and prosper them far beyond their most sanguine hopes.

VISIT TO SCANDINAVIA.—We have just returned from a very pleasant and we trust profitable visit of some weeks to Denmark, Sweden, and Norway. We had the

pleasure of meeting (in company with Elder Widerborg, the President of that Mission,) a very large and respectable congregation of the Saints in Conference in Copenhagen on the 3rd of October, and addressing them at considerable length and great freedom through Elder Widerborg as interpreter, although a large number of them could understand the English language sufficiently well to follow the discourse without difficulty. A good and child-like spirit prevailed among the Saints, who in this place enjoy a considerable degree of religious liberty. They seem to be well instructed in doctrine, and enjoy much of the Holy Spirit, and many of them are turning their attention to learning the English language with a very commendable and praiseworthy zeal.

On the 6th, in company with Elder Widerborg, we started for Gottenburg, in Sweden. On the evening of the 7th we attended a meeting of the Priesthood of that Conference. The brethren seemed full of the Spirit, and manifested much zeal, notwithstanding that they have to contend with much opposition and persecution. They enjoy but very little religious liberty in Sweden. We were compelled to go several miles out of town in the night to hold our meeting in a private house, without singing, preaching, or praying much above a whisper.

On the 13th we attended a meeting of the Saints in Stockholm. Here, as in Gottenburg, we were compelled to hold our meeting in the night in a private house and by stealth; yet the Saints seemed to enjoy much of the good Spirit and rejoiced exceedingly in our visit. After encouraging, instructing, and blessing them as their circumstances seemed to require and the Spirit dictated, we started on the 14th for Christiana, by way of the steam canals and lakes, to Wenersburg; thence eighty miles, by Norwegian travelling-carts, to Frederickshald; thence, by steamer, to Christiana, where we arrived at six, p.m., on the 20th, and were met on landing and very warmly received by the President of the Norwegian Conferences, and conducted to our lodgings. The same evening we had much pleasure in attending a large and respectable meeting of the Saints, who seemed to rejoice exceedingly and to enjoy much of the Holy Spirit and the fresh warm love of the Gospel.

The Saints are very much scattered in Norway, extending over a distance of about one thousand miles along the coast,—one Branch between eight hundred and nine hundred miles north, and another from eighty to one hundred miles south of Christiana, with the disadvantage also of having no railway or other sure and expeditious method of overland travelling from Branch to Branch. The Elders in Norway also, as in Sweden, except in the city of Christiana, where they are not quite so strict, experience much opposition and difficulty in spreading the Gospel. The laws are very stringent in those countries against exercising any of the rites or ordinances of the Gospel, even to preaching the word or warning the sinner, except you belong to or are licensed by some one of the legally recognized churches, among which, unfortunately, the true one does not happen to be numbered; and the magistrates are firm, though not vindictive, in executing the laws and inflicting the penalties. The Elders are often imprisoned and fined for exercising their calling in preaching and administering the ordinances of the Gospel. Many of them in those countries have been imprisoned and fined many times; and some we saw who had been imprisoned ten and fifteen times; still they seemed in no way discouraged, and the work is slowly progressing. May the Lord bless and prosper them; for there are still many honest hearts seeking after truth in those lands.

We spent two days very pleasantly in visiting, comforting, encouraging, instructing, and blessing the Saints; and on the evening of the 22nd we attended a large meeting.

of the Saints and spoke, through brother Widerborg as interpreter, to a crowded house of very attentive listeners. An excellent spirit prevailed among them, and the Saints felt refreshed and strengthened. After this, we repaired on board the steamer to return to Copenhagen, where we arrived on the night of the 24th.

After spending a few days in Copenhagen in visiting and counselling the Saints and Priesthood, we started on the 29th on our homeward trip by way of Belgium and France, and arrived here on the 6th, somewhat weary in body, but thankful to our Heavenly Father for his protection and blessing which was over us in our journeyings. And now, after we have despatched the business which had accumulated in our absence and required our personal attention, and are recovered a little from our fatigues, we cannot recall our visit to the Scandinavian Mission without feeling great satisfaction for the kindness and love with which we were received and treated by the Priesthood and people of God; and we trust that, through the blessing of the Lord upon our efforts, much permanent good to the Saints and to the cause generally in that Mission will have been accomplished.

DIVINE RETRIBUTION.

BY ELDER JOHN HIDE.

Freedom is sweet. A nation struggling against oppression or flying from tyranny stirs the heart of humanity into admiration and sympathy.

Israel in Egypt groaned under cruel and unrequited toil. Their male infants were murdered and their persons were enslaved. Flying for freedom, they reached the wilderness on their way to Canaan. Amalek, knowing their unwarlike habits and seeing their defenceless condition, resolved to destroy them.

Brave men and nations, when compelled to conflict, like to encounter their equals. The Amalekites were a nation of dastards. Jehovah could have swept them to destruction speedily and resistlessly. But if Israel are to be delivered, they must fight and prove themselves worthy of it; for "God helps them that help themselves." Joshua, by Divine direction, leads Israel to battle. Moses prays; and while he does so, with elevated hands, Israel prevails; and when in weariness they sink, triumph sides with Amalek. The hands of Moses were therefore held up by Aaron and Hur, and Israel prevailed.

Jehovah in distant years remembered the cruel and cowardly enemies of his people. Generations passed, and through startling vicissitudes, Israel became a settled people, demonstrating in their career that the practice of right is the rule of reward. The Amalekites doubtless

continued to emulate the character and conduct of their poltroon progenitors.

By Divine appointment, Saul reigned king over Israel. The Lord had a mission for him. He must learn it from the lips of the Lord's Prophet, Samuel. Such is the order established by Immutable Wisdom in dealing with men. "I remember," saith the Lord, "what Amalek did to my people. All that pertain to that nation must die."

Various are the agencies by which the Deity accomplishes his behests. "I am his minister," screams the mad tornado, as, opening a hideous trough in the seething surge, it engulphs a thousand agonized creatures. "I am his agent," roars the fiery volcano, belching out flaming streams of lava over the suffocated cities beneath. "I am his messenger," hisses the pestilence, holding in its frightful grasp the forms of the fair and beautiful, the fond and the true, the agony not yet faded from their features or vanished from their eyes. "I am his avenger," thunders out the earthquake, as, opening its hideous jaws, myriads sink into living graves. "We are his instruments," scream, in one wild chorus of woe, the disasters, sorrows, and misfortunes that pass over humanity, stern as fate—inexorable as the grave.

Samuel the Prophet gave Saul his mission of death to Amalek. He gathered his forces, and promptly marched to execute it.

The Kenites had administered kindness to Israel in the time of extremity. As they lived in the neighbourhood of Amalek, they were warned to remove therefrom safely. While Jehovah remembered the enemies of his people, he did not forget their generous and kind-spirited friends.

Saul's avenging army with fearful energy carried destruction on every side. Young and old died. Agag the king alone was spared. Among the cattle, all perished except the fine and well-favoured: they were saved.

The Lord said to Samuel, "Saul has rebelled: my command he has not obeyed. I have therefore rejected him." This startling revelation distressed the soul of Samuel. The envious and the mean rejoice when great men fall: not so the man of God, Samuel; for "he wept all night." Saul returns: he meets Samuel, and exultingly says, "Blessed be thou of the Lord! I have performed the commandment of the Lord." His opinion of himself was high. Samuel, in tones of thrilling import, replied, "What meaneth, then, this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" Saul replied, "The people spared the best of the sheep and of the oxen to sacrifice unto the Lord." Surely, he thought, the end will justify this trifling disobedience! The Seer replied, "Stay, and I will tell thee what the Lord hath said to me this night. Saul has rebelled against me, disobeyed my command, and turned aside from following me. When he was humble, lowly, and obedient, I exalted him. I now reject him." What Saul considered a trifling departure from duty, the Lord pronounced a crime: the penalty, rejection! The Lord regarded not what Saul had done, but spoke in tones of terrible denunciation of what he had left undone. "The ways of God are one eternal round," says the inspired record of Mormon. The Lord commands men to believe, pray, repent, be baptised in water for remission of sins, receive the Holy Ghost by imposition of hands, and live by every word of God. Religionists in these days say they believe, repent, and pray, and that all beside is unimportant and non-essential.

Saul, with heart perverse and stubborn, profanely dared even again to contradict both God and his Prophet. "Yea," said he, "I have performed the Lord's command," and minutely detailed how much he had accomplished—inferring that his

disobedience, if committed, was very trifling and arose from a desire to sacrifice to the Lord. Samuel, with piercing emphasis, replied, "To obey is better than sacrifice. Rebellion is as the sin of witchcraft." Saul dared to treat portions of God's commands as non-essential and unimportant. The Prophet denounced his folly, and for his neglect pronounced his doom. Sectarians repeat the sin of Saul. Neglect was sin in him, and it is also sin in them, and must entail a fate more fearful.

Saul chose to be his own judge and guide, and went from bad to worse. His destruction lingered not; his enemies came upon him; and whither did he fly for help? He enquired of the Lord; but neither by Prophet, dream, nor vision did an answer come. Samuel was dead. Forsaken of God, Saul turned to infernal agencies. Before the cave of the witch of Endor, in disguise the king appears. "Bring up the Prophet Samuel," said the troubled monarch. Before the resurrection of Jesus, Lucifer held the keys of death and hell. Not so now. The spectral Prophet appeared and said, "Why hast thou disquieted me?" In tones of anguish, Saul replied, "My enemies war against me. God has forsaken me. He answers me not, either by Prophet, or urim, or vision. Therefore have I sought thee thus." Sectarian priests would have consoled Saul. They would have said, "No further revelation or prophet is needed. Their absence does not prove that God has forsaken you. We receive no new revelation, nor hear a prophet's voice; but, notwithstanding this, the Lord is with us." Saul had not sunk into blindness and darkness such as this. In the absence of prophets and revelation, he knew and felt himself abandoned of God. The phantom prophet uttered no words to Saul and his but those of doom terrible and relentless. "He heard them on that night, and the morrow proved them true. The lessons of history are plain. Prophets and revelation were necessary then. At the present time men are far more confused and conflicting as to true religion; therefore prophets and new revelation are far more necessary now than then. "Mormonism" is the great desideratum of humanity. Tyrant oppressors and their destiny, disobedience, and its fearful doom are lessons never to be forgotten. May we be wise and understand!

HOME CORRESPONDENCE.

SHEFFIELD PASTORATE.

4, Fox Terrace, Dewsbury Road, Leeds,
November 5, 1868.

President Calkin.

Dear Brother,—Knowing your constant anxiety for the welfare of our Father's cause in this and other lands, and your anxious desire to hear from your fellow-labourers respecting the important work with which they are entrusted, I with pleasure embrace the opportunity of giving you a brief account of our doings for the quarter ending September 30th, 1868; also an insight of our present condition and future prospects.

The members of this Pastorate, numbering 1,136, are scattered over several hundred miles. They are divided up into 43 Branches. In many of them there are not more than five to ten members; and in many instances the members of these Branches are living from one to eight miles apart, which prevents our seeing them very often. But the Elders have been diligent in visiting from house to house when convenient, and each Branch at least once a fortnight.

The mean and unholy conduct of a few has justified us in excommunicating them from our society, which has had a very beneficial effect among the Saints; for they begin to realize that our principles are too sacred to be neglected or violated without injuring the violator.

The Presiding Elders of the Conferences, Districts, and Branches have laboured unceasingly and very satisfactorily to put the same in good working order; and the Pastorate bids fair to rise and command particular attention in future.

The *Millennial Star* is eagerly sought by the majority of this people, and is answering the purpose for which it is published—namely, instructing the Saints and establishing order in the Church.

We are using the Priesthood we possess to the best advantage; and, as a general thing, we devote our Sunday evenings to the propagation of the Gospel. The meeting-rooms are well attended with respectable and attentive hearers. During the quarter we have baptised 41, with good prospects for future increase. Trade

has been very bad in many parts of this country, and remains so in Sheffield and other towns. The existing strikes among the colliers of Yorkshire also very much affects the Saints in this place. Yet, notwithstanding these things, the Saints have stood to their religion and cheerfully responded to the calls made, and have paid for various purposes the sum of £612. Our book debt, which at the beginning of the year was £584 0s. 6d., is now reduced (including October's money) to £197 5s., most of which I hope to have paid by the end of December.

We have agreed that our book debt shall not increase, but purpose sending you monthly cash to the value of goods received. I was annoyed, when the quarterly list of debts appeared in the *Star*, to find Lincolnshire Conference classed with those owing £100 and upwards. If I had foreseen the future, I would have humbled its position by sending a few extra shillings, even if I had only reduced it to £99 19s. 11½d.; for, although I have a desire for my Conferences to rank high as a general thing, I had no such wish in this case. With the exception of the Bradford Conference, but little has been paid into the Penny Emigration Fund; but I feel assured that considerable will be paid by the end of this year.

The Branch Tithing and Penny Fund Records were received, and I and brethren like them very much. I have taken an active part in opening them according to your instruction, and feel assured that the Elders will take pride in keeping them clean and correct.

The visits of Elders J. D. Ross, W. Budge, and E. W. Tullidge have been a source of comfort and blessing to us all; and the enquiry is often made, (especially in the Sheffield Conference), "When shall we see President Calkin?" I answer, When circumstances will allow, which I sincerely hope may be soon.

Ever praying that the Holy Ghost may be with you, in order that you may have joy and satisfaction in your labours and always be qualified for the discharge of your high and important duties, I subscribe myself your obedient servant in Christ,

C. F. JONES.

PASSING EVENTS.

GENERAL.—Disastrous and frightful storms have lately visited this and neighbouring countries, resulting in many shipwrecks and damages, the loss of life, and the destruction of various kinds of property to a vast extent. St. Ubes and other places in Portugal have been visited with fearful earthquakes, causing great damage to property. Some of the tribes of the province of Constantina, in Algiers, have risen in revolt. Several Jews have been appointed members of the General Council in Algeria.

AMERICAN.—From intelligence lately received, we learn that a company of six—namely, J. W. Mott, G. W. Sevy, M. L. Sherwood, J. F. Young, G. B. Tuttle, and Ira O. Tuttle, had arrived in the States from Salt Lake City, with seven animals and one waggon, having left there at the latter end of August. The *Crescent City Oracle* also reports the following:—"In Salt Lake Valley all was peace and quiet; all kinds of crops were coming in fine; money was plenty, but merchandize high; small grain was bringing from \$2 to \$3 per bushel, and flour \$10 per hundred; health in the Valley was excellent, and peace and prosperity seemed to be established; the troops were quiet at work erecting winter quarters, and improvements in cities, town and country going on quietly and steadily: the Federal officers seemed to be well pleased at the turn matters had taken, were quiet, and in amity with the Mormons."

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

SCEPTICS.—The Sceptics were an ancient sect of philosophers founded by Pyrrho, and were originally called Pyrrhonians. They believed little, and doubted much.

THE SEVEN WISE MEN OF GREECE.—The persons who were universally noted as "The Seven Wise Men of Greece" were—Pittacus, Thales, Solon, Bias, Milo, Cleobulus, and Chilon.

COMPOSITION OF THE HUMAN BODY.—The human body consists of 240 bones, 527 muscles and tendons, 100 cartilages and ligaments, 100 nerves, 32 teeth, and 20 nails, besides flesh, blood, arteries, veins, skin, &c.,—all formed or renewed out of the food we daily eat.

CHALK.—Chalk consists of minute chambered shells and microscopic corals, all of which are of the most complete and exquisite structure. One cubic inch of white chalk contains more than a million fossil shells of animalcules, each of which lived upon infusoria which were still more diminutive than themselves.

HOW TO TELL THE NUMBER OF DAYS IN ANY MONTH.—By counting on the finger-knuckles and in the spaces between them, all the months of 31 days will fall on the knuckles, and those of 30 days or less will fall in the spaces.

HOW TO ASCERTAIN THE LENGTH OF THE DAY AND NIGHT.—The length of the day and night at any time of the year may be found by doubling the time of the sun's rising, which gives the length of the night, and doubling the time of its setting, which gives the length of the day.

PORES OF THE SKIN.—Every square inch of skin contains between two and three thousand pores or perspiratory tubes, each penetrating through the skin to its special gland. The whole range of tubes, (many millions of which cover the entire surface of the body,) if placed end to end, would reach a distance of thirty miles.

SIGNS OF RAIN.—When the odour of flowers is unusually perceptible, rain may be expected, as the air when damp conveys the odour more effectively than when dry. Damp air being also a better conductor of sound than dry, the sound of mills, railway trains, distant bells, &c., may be heard more plainly just before rain.

THE LION AND UNICORN.—The lion and the unicorn were adopted as the British national supporters in 1603, at the time of the union of the crowns of England and Scotland, under King James the First of England and Sixth of Scotland. The English supporters were previously a lion and a red dragon, and those of Scotland were two unicorns.

* *Memorabilia*: Things worth remembering.